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One criticism may be offered. The writer does not seem to be familiar with recent literature bearing on the epistle. His chief authorities are Delitzsch, Lünemann, Moll in Lange series and Alford. The commentaries of Davidson, Edwards, and Rendall and the papers of Dr. Bruce now appearing in the *Expositor* are not referred to, if they have been consulted. This is a serious defect.

Beginnings of Religion.

The Beginnings of Religion. An Essay. By Thomas Scott Bacon. London: Rivington, 1887.

This book is a sincere, candid and reverent study of its great theme. These are admirable qualities and predispose the reader to a favorable consideration of the argument. But hardly has one opened its pages and read a few chapters when he begins to rub his eyes in astonishment and ask himself "Have I come into another world?" Mr. Bacon has no confidence in modern science, natural or biblical. Honestly and fearlessly he does not hesitate to regard it as totally out of the right way. His contention is that the main source of our knowledge of the beginning of religion is found in the Scriptures; that modern scholars have persistently and deliberately ignored this evidence and preferred to rely on the uncertain and false information given by heathen religions. Beginning with the epoch of Jesus Christ, Mr. Bacon pushes his investigations back into antiquity and finds that there was a primitive revelation to Adam. This revelation, as we are informed by Jesus Christ who said that the *first* commandment was "Thou shalt love the Lord, etc.," was evidently the love of God and of man. Hence the conclusion is that Adam was in some respects more favored in religion and in the knowledge of God than any of his descendants. Hence also there can be no such thing as a development of religious thought, of revelation, from Adam to Noah and from Noah to Moses and so on. Adam knew more than they all. We are informed also that Adam was given with this primitive revelation a language in which to express it. This language may have been Hebrew and it contained the most exalted terms of religion.

These are some of the views seriously and warmly advocated by our author. They involve not merely a rejection of many so-called "advanced" views of the Bible. They are held in defiance of the entire modern sciences of biblical criticism, biblical exegesis, biblical interpretation, and biblical theology, to say nothing of philology and comparative religions. According to Mr. Bacon all our fancied "progress" in these directions is worse than moonshine. It is no progress at all but degeneration. Hence it is that one who takes this book in hand to read, if he has become somewhat at home in these modern sciences just mentioned, and in their ways of looking at questions and facts, is utterly amazed at the positions held and the methods of argument. His attitude is one not of criticism but of amazement and curious perplexity. It is as though he heard a voice out of the past bidding him reverse his entire machinery of thought. This book in its bright blue binding and clear, open, inviting page, seems to be a product of the printer and binder of the nineteenth century. But its contents belong to previous ages and while as a literary and theological curiosity it is interesting, its utility is found in its unmistakable witness, to the immeasurable advance which this century has made not only in the knowledge of the Bible but also in the scientific investigation of the broad and general problems of philosophy and religion.